bricks. The cost of building the house in which we stayed in Tarim was $60,000. The exterior of these houses is decorated with blue, green, yellow, and pink, which is not at all unattractive. Interiors are fitted with every up-to-date contrivance, electric light and fans, telephones, ice-plants, and European modern conveniences in the bathrooms, wash-basins with running water and shower-baths. Whereas in Du'an and Shibam there is scarcely a chair to be found, these houses are replete with European furniture, albeit some of a rather florid style. Large and comfortable chairs and sofas decorate the drawing-rooms, and there are English carpets, masses of gilt mirrors, chandeliers and glass cupboards full of marmalade dishes, egg-cups and so on. Living in such houses as these one is struck at every moment with the reflection that there is hardly a thing in the house that has not had to be transported on camel-back over the mountains for six days.

The principal structural detail that the wealthy Seiyids of Tarim and Seiyun have to contend with in their building operations is the difficulty of procuring long enough timber. The *'elb* or *sidr* tree grows to no great height, and although we found *'ariata* trees (*Conocarpus erectus*, Jacq.) growing to 50 feet or more in height some days' journey down the Wadi Maseila, they cannot be transported by camels. The difficulty is being surmounted to some extent by experiments in the making of reinforced concrete pillars of which I saw two in construction at Seiyun. All the work is done by local labour, the travelled Seiyids training their masons. The interior walls of these houses, apart from elaborate decorations such as gold crowns and coloured flowers, are covered with a lime plaster polished with smooth pieces of flint till it resembles marble.

Shibam is remarkable for the height of its houses. The town, which is in the shape of a capital D, contains in a small area 500 houses built on a slight eminence in the Wadi. From a short distance the whole town appears to be one enormous brown mud built construction with a whitewashed top storey and roof. There is no further building room in the town and the only way to have a new house is to buy an old one, knock it down, and rebuild. By general consent, houses in Shibam are not now to be built more than six storeys high in order to avoid overlooking. The only important existing exception to this rule is the Government palace, which is a storey or two higher, but which is in such a position that it overlooks very little. On the top of the six storeys the builder may however erect a roofless seventh which gives him a walled-in roof terrace. The building of this type of house which, when completed, will be 64 *dhirras* or 96 feet high, will cost more than 20,000 dollars. Bigger houses are constructed of two or more houses built together. The life of a house is said to be 200 to 250 years, but the age it reaches depends on the privies being kept dry and cleaned out regularly. If this is not done, the damp saps the lower part of the clay walls and causes splits, necessitating demolition.

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sun-dried brick on a foundation of one or two stories of hewn stone, clay being used instead of mortar. The upper storeys are usually whitewashed on the exterior, and this practice gives the towns a striking and bright appearance when seen from a distance. The house is usually approached through a courtyard surrounded by a wall six feet or so in height. The entrance door is often very solid and ornamented with carvings in arabesque, or with iron nails or polished brass, and it usually carries a knocker. The door leads into a passage, with cellars and storerooms to right and left, and conducts to a courtyard at the back around which are the kitchen and other domestic offices; in the case of the larger houses, a private well is found here.

The building narrows and the walls become thinner at each succeeding storey; there is usually a balcony to each floor, on the right and left, surrounded by a low wall of masonry, but rarely covered in as is usual in most Mohammedan countries. The living and sleeping rooms of the upper storeys all have many windows, unglazed, but invariably shuttered. Fireplaces are unknown; when the weather is cold, the rooms are heated by a brazier of burning wood around which the occupants sit; wood which gives off as little smoke as possible is burnt, and what smoke there is escapes by the windows. All doors are closed from the inside by rough locks of wood or, very exceptionally, of iron. The main doorway is closed by a huge wooden latch which can be raised by a cord leading to the story above, thus obviating the necessity of going downstairs to open it. The houses of the lower classes differ but little from those of most parts of Arabia. The Bedouins shelter themselves in caves or huts of clay; tents are never used by them as in most other parts of Arabia owing to the violent storms and general uncertainty of the weather prevalent at some seasons.

The so-called castles of the Hadhramaut are constructed in much the same fashion as the houses, only on a larger scale, some of them being of vast size and not infrequently covering an acre or more of ground. They have at the angles fortified towers (often furnished with antiquated mortars), either square or round, similar to those of mediaeval castles in Europe, and above the uppermost floor smaller square loopholed watch-towers or look-outs. There are often smaller isolated towers (*kūt*), little constructions of one or two floors, occupied by the guard. A raised terrace generally extends the whole length of the front of the building.

All the houses, even those of the rich, are furnished most sparely and simply. It is usual to sit on the floor, which is covered with

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rugs or mats, or on cushions placed around or under the windows. A very low table, or a special circular mat, is put in the middle of the room for meals. Rough but solidly made coffers and cupboards are much used for clothes, silver, books, or domestic utensils. Lighting is by lamps of a very primitive form, which burn petroleum or, more commonly, sesame oil. The walls carry little or nothing of ornament, though the tribesmen sometimes adorn them with their arms, banners, or hunting equipment. A bathroom is usually found on each floor of a house, all being situated one above the other, the waste water running off by pipes through the wall; the apparatus consisting merely of a vessel from which water is poured over the body.

Wheaten or maize bread, dried dates, eggs, and meat (of sheep or poultry), taken in meagre amounts and usually in some form of soup or stew, form the staple foods; rice is not largely eaten; the people on the coast consume much fish; but only the Bedouin ever eat game. Butter, oil, and honey are much used; also spices, onions, and garlic, and much salad and green vegetables. Fruits, with the exception of the date, are considered as delicacies. Coffee is much drunk in the houses between meals, but there are no public cafés. It is customary for all persons paying visits to bring along with them some coffee-beans wrapped in the turban or plaid (*rādi*); when the party is complete these are collected by the host, and the coffee is prepared in the manner common to all the East. Before drinking, the name of Sheikh 'Ali ibn 'Omar esh-Shadhli, whose tomb is at Mocha, is invoked, he being reputed to have been the first to discover the stimulating properties of the berry.

Very few servants are kept in most houses, even in those of the well-to-do; the housework and cooking are done by the housewife and the daughters, with the aid, in case of stress, of help called in from other branches of the family, friends, or neighbours. Only the very rich have slaves, and these are treated more as members of the household than as property; for this reason slaves rarely desire to be freed. All slaves in the Hadhramaut are Moslems; even if they come from a Christian or pagan country, they are forced to embrace Islam. But marriage between free persons and slaves is extremely rare.

Dancing is regarded in the Hadhramaut as permissible, but never among persons of two sexes, and the Seyyids and townsmen usually abstain from it. The music is made by a primitive form of guitar (*qanbus*), a large oblong drum, and three or four small drums, the players often accompanying their music with